



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif. Lam. Meem*<sup>4204</sup>.

2. Have reckoned the mankind that they<sup>z</sup> (be) left to say they<sup>z</sup> we believed while they (are) not (to be) essayed they<sup>z</sup>.

3. And *laqad* (verily, already and affirmatively) We essayed whom<sup>r</sup> of before them; so surely assuredly<sup>4205</sup> knows Allah who<sup>r</sup> *ssadago* (always enforced the truth they<sup>z</sup>) and surely assuredly (to) know [He] the liars.

4. Or reckoned who<sup>r</sup> work they<sup>z</sup> the misdeeds to surpass Us; fouled what they<sup>z</sup> rule.

5. Whoever [was] *yarjo*<sup>4206</sup> (fears/hopes-for [be]) Allah's *leqa'a* (meet) then verily Allah's *ajala*<sup>4207</sup> (term-limit) (is) surely *aa'ten*<sup>x</sup> (approaching/coming)<sup>x</sup>; and He (is) The *Sameeo*<sup>4208</sup> (The Acute-Hearer/ The Enabler of others to hear-/ favorable Answerer to prayer), The Omniscient.

6. And whoever *jahada* (he had exerted his utmost mental, physical and possessional efforts fighting/ striving in Allah's cause), so verily only *youjahedo* (he makes *jahada*) for himself<sup>w</sup>; verily, Allah (is) surely Rich, a'n (regarding) the worlds.

7. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-work<sup>w</sup> they<sup>z</sup> surely assuredly<sup>4209</sup> [We] expiate a'n (off) them their misdeeds and [We] surely assuredly requite them *ahsana* (excellenter) (than what) they<sup>z</sup> were working.

8. And We enjoined the mankind by his both begetters (parents) (to treat them) *husnan*<sup>4210</sup> (desirably and delightfully); and *en* (if) both *jahadaka* (both exerted their utmost mental, physical and possessional efforts fighting you<sup>s</sup>) to [you<sup>s</sup>] partner (other deities) by Me what not for you<sup>s</sup> by it<sup>x</sup> a knowledge, then let-not [you<sup>s</sup>] obey them both; to Me, (is) your<sup>n</sup> return; then *ona'bbe'o* ([I] inform by piece-of-significant-

الْم

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرَكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ

<sup>4204</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>4205</sup> The "ل" in "لَيَعْلَمَنَّ" in both cases are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"

<sup>4206</sup> The word "يرجو" from "رجا" which stands for several meanings: (1) fear; (2) hope; (3) want! See *اللسان* الهادي, and *الفرطبي*! Almost all Qur'an commentators are unanimous that in this *Ayah* it means: feared!

<sup>4207</sup> The word "الأجل" means term-limit, see *اللسان*!

<sup>4208</sup> See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "المسمع"

<sup>4209</sup> The "ل" in "لَنُكَفِّرَنَّ" and "لَنَجْزِيَنَّهُمْ" in both cases are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"

<sup>4210</sup> I can not find a suitable word in English for "حسناً" = "desirably and delightfully!" That is the begotten should try genuinely to have an attitude of treating the begetter-parents desirably and delightfully on his part with what they consider desirable and delightful!

and-availing-news)you<sup>b</sup> by what you<sup>c</sup> were working.

9. And who<sup>r</sup> they believed<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> [We] surely assuredly<sup>4211</sup> admit them [in] the *ssa'leheena* (righteous-people).

10. And of the mankind who<sup>p</sup> says [he]: *aa'manna* (we believed) by Allah; then if (had been) annoyed [he] in Allah, [he] made the mankind's essay<sup>w</sup> like Allah's torment; and *la'en* (indeed if) came a victory from your<sup>t</sup> Lord, surely assuredly say they<sup>z</sup>: verily we were [we] with you<sup>b</sup>; is not Allah surely knowinger by what (is) in the worlds' chests.

11. And to surely assuredly know Allah who<sup>r</sup> they<sup>z</sup> believed and to surely assuredly know [He] the hypocrites.

12. And said who<sup>r</sup> disbelieved they<sup>z</sup> to whom<sup>r</sup> believed they<sup>z</sup>: *ettabe'ao* (let-closely-follow you<sup>z</sup>) our path; and let-bear[we] your<sup>n</sup> errors<sup>w</sup>; and not they (are) bearing of their errors<sup>w</sup> of a thing; verily they (are) sure liars.

13. And let-assuredly<sup>4212</sup> bear they<sup>z</sup> their heavies and heavies with their heavies; and let-assuredly<sup>4213</sup> (be) asked they<sup>z</sup> The *Qeyamatey's*<sup>w</sup> (Judgment's) Day *a'nma* (regarding) what they<sup>z</sup> were *yaftarona* (they<sup>z</sup> craft a lie for fraudulent end).

14. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people and waited [he] in them a thousand-year<sup>w</sup> except fifty *aa'man*<sup>w4214</sup> (years but referring to specific anniversaries) then took them the flood while they (were) *dha'lemoona* (injustice-doers).

15. Then We delivered him and the Ark's<sup>w</sup> companions while We made it<sup>w</sup> an *Aya'tan*<sup>w</sup> (sign/proof) for the worlds.

16. And Ebraheema (Abraham) *edh* (when/since) [he] said to his people: let-worship you<sup>z</sup> Allah and *ettaqobo* (let-reverentially guard you<sup>z</sup> against His displeasure); *tha'lekum* (be-afar-collective-you/that) (is) *khayron* (choicer/superior/-worthier) for you<sup>b</sup>, *en* (if) you<sup>c</sup> were [knowing].

17. Verily only you<sup>z</sup> worship of lesser than/without Allah idols and you<sup>z</sup> create *efkan*<sup>x</sup> (slandorous-fabrication-/specious concoction)<sup>x</sup>; verily whom<sup>r</sup> you<sup>z</sup> worship of lesser than/without Allah not possess they<sup>z</sup> for you<sup>b</sup> a *rez'qan*<sup>x</sup> (victuals for sustenance)<sup>x</sup>; so *ebtagho* (let-earnestly quest you<sup>z</sup>) *enda* (by munificence of/by Rule of) Allah the *rez'qa*<sup>x</sup> (= *rez'qan*)<sup>x</sup> and let-worship Him you<sup>z</sup> and let-

تَعْمَلُونَ ﴿٩﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٠﴾

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً النَّاسَ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِّنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ﴿١٣﴾

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥﴾

فَأَنْجَيْنَاهُ وَأَصْحَبَ السَّفِينَةَ وَجَعَلْنَاهَا ءَايَةً لِّلْعَالَمِينَ ﴿١٦﴾

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٧﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ

4211 The "ل" in "لندخلن" in Ayah 9 and "لنقولن" in Ayah 10, and "ليعلمن" in Ayah 11, in all cases are juratory "ل" = "ل القسم" amounting to= "التأكيد", i.e. affirmation, expressed in all cases by "assuredly"

4212 The "ل" in "ليحملن" is a "ل قسم" = "jurative or juratory particle," according to إعراب القرآن، لمحمود صافي

4213 Ibid!

4214 See footnote 547 above or the Lexicon attached to this Translation regarding إعراب

thank you<sup>z</sup> for Him; to Him you<sup>z</sup> (*shall be*) returned.

18. And *en(if)* you<sup>z</sup> deny, so *qad* (*already and affirmatively*) denied *Umamum*<sup>w</sup> (*peoples/ communities*)<sup>w</sup> of before you<sup>z</sup>; and not on the messenger except the announcement the manifester.

19. Have [and]<sup>4215</sup> not seen they<sup>z</sup> how Allah begins the creation<sup>x</sup>; afterwards [He] repeats it<sup>x</sup>; verily *tha'leka* (*be-that-afar-it/ that*) on Allah (*is*) easy.

20. Let-say [*you*<sup>s</sup>]: let-tread you<sup>z</sup> in the Earth<sup>w</sup> then let-look you<sup>z</sup> how [He] began the creation; afterwards Allah institutes the genesis-she<sup>y4216</sup> the last-she<sup>y</sup>; verily Allah (*is*) on everything Omnipotent.

21. Torments [He] whom<sup>p</sup> [He] wills and *yarhamo* (*mercy-gives*) [He] whom<sup>p</sup> [He] wills and to Him (*are to be*) transposed you<sup>z</sup>.

22. And neither you<sup>f</sup> (*are*) surely enfeeblers in the Earth<sup>w</sup> and nor in the Heaven<sup>w</sup>; and neither for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (*guardian/ ally*) and nor *na'sseren* (*iterative succorer*).

23. And who<sup>f</sup> disbelieved they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (*miracles/ signs/ proofs*) and His *leqa'a* (*meet*), those despaired they<sup>z</sup> from My mercy<sup>w</sup>; those for them (*is*) the painful torment.

24. So not [was] his people's answer except that they<sup>z</sup> said: let-kill him you<sup>z</sup> or *harreqoho* (*let-iteratively burn him you<sup>z</sup>*); then delivered him Allah from the fire<sup>w</sup>; verily in *tha'leka* (*be-that-afar-it/ that*) surely (*are*) *Aya'ten*<sup>w</sup> (*miracles/ signs/ proofs*) for a believing people.

25. And said [he]: verily only *ittakhatthom*<sup>4217</sup> (*took and presumed you<sup>z</sup>*) of lesser than/without Allah idols, affection<sup>w</sup> among you<sup>b</sup> in the life<sup>w</sup> (*of*) the world<sup>w</sup>; afterwards The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day disbelieves some (*of*) you<sup>b</sup> by some; and curses some (*of*) you<sup>b</sup> some; and your<sup>n</sup> abode/lodging (*is*) The Fire<sup>w</sup>; and not for you<sup>b</sup> of *na'ssereena* (*iterative succorers*).

26. Then believed for him *Lootton* (*Lott*) and said [he]: verily I am an emigrant to my Lord; verily He (*is*) The Mighty The *Hakeemo*<sup>4218</sup> (*infinite bekma*<sup>4219</sup> Possessor).

27. And We granted for him *Is'haqa* (*Isaac*) and *Ya'aqooba*

إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

وَأَنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ  
مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ

إِلَّا الْبَلِّغُ الْمُبِينُ ﴿١٨﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ

عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ

النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن  
يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ  
وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ

اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ  
وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِن رَّحْمَتِي

وَأُولَئِكَ هُم عَذَابُ أَلِيمٍ ﴿٢٣﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا  
أَنْ قَالُوا أَاقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ

اللَّهُ مِّنَ النَّارِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ  
أَوْثِنًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ

الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ  
بَعْضُكُم بِبَعْضٍ وَّيُلْعَرُونَ

بَعْضُكُم بِبَعْضٍ وَمَأْوَاكُمُ النَّارُ  
وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

فَقَامَنَّ لَهُ لُوطٌ وَقَالَ إِنِّي  
مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٢٦﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

<sup>4215</sup> The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly! See the Lexicon attached to this Translation for elaboration!

<sup>4216</sup> The word “النَّشْأَةُ” = “genesis” in Arabic is *feminine*, so *its qualifier must be likewise*! Hence both!

<sup>4217</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and *presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>4218</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

<sup>4219</sup> See the *Lexicon* attached to this Translation for “bekma”



(Jacob); and We made in his progeny<sup>w</sup> the prophethood<sup>w</sup> and the book; and *aa'taynabo* (We accorded him) his remuneration in the world<sup>w</sup>; and verily he (is) in the Hereafter<sup>w</sup> surely of the *ssa'leheena* (righteous-people).

28. And *Loottan* (*Lott*) *edb* (when/since) [he] said for his people: verily you<sup>b</sup> surely *ta'atona*<sup>x</sup> (you<sup>z</sup> commit/-perpetrate)<sup>x</sup> the profanity<sup>w4220</sup> not preceded you<sup>b</sup> by it<sup>w</sup> of an *ahaden*<sup>4221</sup> (a lone/any-one) of the worlds.

29. Verily you<sup>b</sup> *ta'atona*<sup>x</sup> (you<sup>z</sup> come onto/have sexual intercourse with)<sup>x</sup> the men and you<sup>z</sup> [cut] the path and *ta'atona*<sup>x</sup> (commit/perpetrate you<sup>z</sup>) in *na'dee* (meeting place/association-/guild/club) you<sup>n</sup> the *munkara* (rationally objectionable or *Sharey'ah* prohibited deed); then not [was] his people's answer except that said they<sup>z</sup>: let-come (to) us [you<sup>s</sup>] by Allah's torment *en* (if) you<sup>s</sup> were of the *ssa'dequeena* (always truth enforcers).

30. Said [he]: my Lord, let-succor me [You<sup>s</sup>] over the people the corrupters.

31. And *lamma* (when/whence) came<sup>w</sup> Our messengers *Ebraheema* (Abraham) by the *bushra*<sup>w</sup> (pleasing-tiding)<sup>w4222</sup> they<sup>z</sup> said: verily we (are) *mubleko* (perishing/-causers to perish) this<sup>w</sup> the village's<sup>w4223</sup> folks<sup>w</sup>; verily its<sup>w</sup> folks<sup>w</sup> were *dha'lemeena*<sup>4224</sup> (injustice-doers).

32. Said [he]: verily in it<sup>w</sup> *Loottan* (*Lott*); they<sup>z</sup> said: we (are) knowing by whom<sup>p</sup> (are) in it<sup>w</sup>; surely we assuredly<sup>4225</sup> deliver him and his family<sup>w</sup> except his woman (wife), was-she<sup>y</sup> of the *gha'bereena* (residuum/remnants).

33. And *lamma* (when/whence) that came-she<sup>y</sup> Our messengers<sup>x</sup> *Loottan* (*Lott*), displeased<sup>4226</sup> [he] by them and straitened [he] by them *thar'an*<sup>4227</sup> (measure-/capacity) and they<sup>z</sup> said: let-not fear [you<sup>s</sup>] and let-not sadden [you<sup>s</sup>]; verily we (are) *Monajjo* (iterative deliverers) you<sup>s</sup> and your<sup>t</sup> family<sup>w</sup> except your<sup>t</sup> woman (wife), was-she<sup>y</sup> of the *gha'bereena* (residuum/remnants).

34. Verily We (are) *munzeloona*<sup>4228</sup> (we are causers of the descending) on this [the] village's<sup>w</sup> folk<sup>w</sup> *rejzan*<sup>4229</sup> (successive: convulsive and perturbing torment) from the

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ  
وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ  
لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا  
مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٩﴾

أَهْنُوكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ  
السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ  
الْمُنْكَرَ فَمَا كَانَ جَوَابَ  
قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ  
اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٣٠﴾

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ  
الْمُفْسِدِينَ ﴿٣١﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى  
قَالُوا إِنَّا مَهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ  
إِنَّ أَهْلَهَا كَانَ ظَالِمِينَ ﴿٣٢﴾

قَالَ إِن فِيهَا لِلْظَّالِمِينَ  
أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا  
أُمَّرَأَةً كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا  
سُوءًا بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا  
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا  
مُنْجُونَكَ وَأَهْلَكَ إِلَّا أُمَّرَأَتَكَ  
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٤﴾

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ

<sup>4220</sup> The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, committing Allah's proscriptions! Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context!

<sup>4221</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>4222</sup> See the Lexicon attached to this Translation for *bashbara*/youbashbaro/*mubasher*=إِبْشَرٌ يُبْشِرُ مَبْشَرًا

<sup>4223</sup> The word “village” is feminine in Arabic so its qualifier “this” must be likewise! So both have the [w] indicator!

<sup>4224</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

<sup>4225</sup> The “ل” in “لَنَنْجِيَنَّهُ” is a juratory “ل” = “لِ الْقَسَمِ” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”!

<sup>4226</sup> He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests!

<sup>4227</sup> The expression “straitened by them *thar'an* (measure/capacity)” is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, i.e. his capacity to act was limited, by way of protecting “his guest!”

<sup>4228</sup> The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeloona” has no English equivalent! Descenders = ones that descends, give a different meaning!

<sup>4229</sup> The word “رَجَزٌ” has several meaning, successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

sky<sup>w</sup> by what they<sup>z</sup> were *yafsoqoona* (rebelling they<sup>z</sup> vis-à-vis Allah's command).

الْقَرْيَةِ رَجْزًا مِّنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ ﴿٣٥﴾

35. And *laqad* (verily, already and affirmatively) We left of it<sup>w</sup> an *Aya'tan*<sup>w</sup> (miracles/signs/proofs) evident<sup>w</sup> for a reasoning people.

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً  
لِّقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾

36. And to *Madyana*<sup>w</sup> their brother *Shu'ayban*; so [he] said: O, my people let-worship you<sup>z</sup> Allah and *arjo*<sup>4230</sup> (let-you<sup>z</sup>: hope/ believe/ fear) The Day The Last; and not mischief<sup>4231</sup> hardest you<sup>z</sup> in the land<sup>w</sup> (as) corrupters.

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا  
فَقَالَ يَبْقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا  
الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي  
الْأَرْضِ مُفْسِدِينَ ﴿٣٧﴾

37. Then denied him they<sup>z</sup>; so took-she<sup>y</sup> them the *rajfato* (*Shudder-she<sup>y</sup> / tremor-she<sup>y</sup>*); so they<sup>z</sup> became in their home<sup>w</sup> kneelers.

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَأَصْبَحُوا فِي دَارِهِمْ جُنُودًا  
سَّاجِدِينَ ﴿٣٨﴾

38. And *Aadan* and *Thamooda* and *qad* (already and affirmatively) evidenced for you<sup>b</sup> of their dwellings; and adorned for them the Satan their works, so [he] repelled them *a'n* (off) the path; and they<sup>z</sup> were *mustabsseereena* (ponderers/ overall evaluator of the facts and their possible consequences).

وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُم  
مِّنْ مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ  
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ  
السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٩﴾

39. And *Qaroona* and Pharaoh and *Hamana*; and *laqad* (verily, already and affirmatively) came (to) them *Mosa* (Moses) by the evidences-she<sup>y</sup>; then *istakbaro*<sup>4232</sup> (they<sup>z</sup> had affirmed their<sup>n</sup> standing haughtily above submission) in the land<sup>w</sup> and not they<sup>z</sup> were foregoers.

وَقُرُونًا وَفِرْعَوْنَ وَهَمَانَ  
وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ  
فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا  
كَانُوا سَابِقِينَ ﴿٤٠﴾

40. So each, We took by his offense<sup>4233</sup>; so of them whom<sup>p</sup> We sent on him a *hasseban* (stone-storm); and of them whom<sup>p</sup> took-she<sup>y</sup> him the shriek-she<sup>y</sup>; and of them whom<sup>p</sup> We imploded by him the land<sup>w</sup>; and of them whom<sup>p</sup> We drowned; and not [was] Allah to wrong<sup>4234</sup> them, [and] but they<sup>z</sup> were (to) their selves<sup>w</sup> wronging.

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ  
مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ  
مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ  
مَّنْ خَسَفْنَا بِهِ الْأَرْضَ  
وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا  
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ  
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤١﴾

41. Example/parable (of) whom<sup>r</sup> *ittakbatho*<sup>4235</sup> (took and presumed they<sup>z</sup>) of lesser than/without Allah *an'leyaa*<sup>4236</sup> (guardians/allies) as parable/example (of) the spider's<sup>w</sup> house, *ittakha-that*<sup>4237</sup> (it<sup>w</sup> took-she<sup>y</sup> and made) a house;

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ  
اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ  
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ

<sup>4230</sup> The word “ارجوا” from “رجا” which stands for several meanings: (1) fear; (2) hope; (3) want! See الهادي, اللسان, and القرطبي! In this *Ayah* it means: fear or believe, according to القرطبي, as they did not believe!

<sup>4231</sup> The word “اعتوا” means to mischief causing multitudinous or hardest corruption! See اللسان!

<sup>4232</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

<sup>4233</sup> The expression “أخذه بذنبه” = “took him by his offense” means punished him! In this case He punished them all!

<sup>4234</sup> The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

<sup>4235</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>4236</sup> The word “أولياء” could also mean, among them: protector, friend!

<sup>4237</sup> Ibid!

and verily frailest(*of*)the houses (*is*) surely the spider's<sup>w</sup> house, had they<sup>z</sup> were knowing.

الْبُيُوتِ لَبِيتُ الْعَنْكَبُوتِ لَوْ  
كَانُوا يَعْلَمُونَ ﴿١١﴾

42. Verily Allah knows what they<sup>z</sup> invoke of lesser than/without Him of a thing; and He (*is*) The Mighty, The Hakeemo<sup>4238</sup> (*infinite hekmal*<sup>4239</sup> Possessor).

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ  
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿١٢﴾

43. And *telka*<sup>w</sup> (*she-that-afar-it*<sup>w</sup> / *those*<sup>w</sup>) (*are*) the parables/-examples We strike it<sup>w</sup> for the mankind and not understand it<sup>w</sup> except the knowers.

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ  
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿١٣﴾

44. Created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; verily in *tha'leka* (*he-that-afar-it/ that*) (*are*) surely *Aya'tan*<sup>w</sup> (*miracles/ signs/ proofs*) for the believers.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿١٤﴾

45. Let-recite[*you*<sup>s</sup>] what (*had been*) revealed<sup>4240</sup> to you<sup>g</sup> of The Book; and *a'qem*<sup>4241</sup> (*let-[you*<sup>s</sup>] *up/sustain the prescribed obligations of*) the Prayer<sup>w</sup>; verily the Prayer<sup>w</sup> forbids<sup>4242</sup> *a'n* (*off*)the profanity<sup>w4243</sup> and the *munkara* (*rationaly objectionable or Sharey'ah prohibited deed*); and surely *thekero* (*Qur'an/ mention of*) Allah (*is*) bigger<sup>4244</sup> and Allah knows what *tassna'ona* (*carefully-craft you*<sup>c</sup>).

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ  
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ  
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ  
يَعْلَمُ مَا تَصْنَعُونَ ﴿١٥﴾

46. And let-not dispute you<sup>z</sup> the book's folks<sup>w</sup> except by which<sup>u</sup> it<sup>w</sup> (*is*) *absano* (*excellenter*), except whom<sup>r</sup> *dhalamo*<sup>4245</sup> (*wronged they*<sup>z</sup>) of them; and let-say you<sup>z</sup>: we believed by what (*had been*) descended to us and (*had been*) descended to you<sup>b</sup>; and our *elaho* (*deity*) and your<sup>n</sup> *elaho* (*deity*) (*is*) One, and we (*are*) for Him Muslims.

وَلَا تَجِدُوا أَهْلَ الْكِتَابِ إِلَّا  
بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا  
مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنْزِلَ  
إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ  
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٦﴾

47. And like *tha'leka* (*he-that-afar-it/ that*) We descended to you<sup>g</sup> The Book<sup>x</sup>; so whom<sup>r</sup> *aa'tayna* (*We accorded*) them The Book<sup>x</sup> they<sup>z</sup> believe by it<sup>x</sup>; and of these who<sup>p</sup> [*he*] believes by it<sup>x</sup>; and not reject by Our *Aya'te*<sup>w</sup> (*messages/ signs/ proofs*) except the disbelievers.

وَكَذَلِكَ أُنْزِلْنَا إِلَيْكَ الْكِتَابَ  
فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ  
بِهِ وَمِنْهُمْ مَن هَتُولَا ءَمَنًا بِالَّذِي أُنْزِلَ  
نَحْنُ نَحْدُ بَعَايَتِنَا إِلَّا الْكَافِرُونَ ﴿١٧﴾

48. And not you<sup>g</sup> were reciting of before it<sup>x</sup> of a book and not scribe it<sup>x</sup> [*you*<sup>s</sup>] by your<sup>t</sup> *yamene* (*right-hand*)<sup>w</sup> then surely (*would have*) suspected the falsifiers.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ  
كِتَابٍ وَلَا تَخْطُطُهُ بِيَمِينِكَ إِذَا  
لَا رَنَابَ الْمُبْتَطِلِينَ ﴿١٨﴾

49. Rather it<sup>x</sup> (*is*) *Aya'ton*<sup>w</sup> (*Qur'anic statements*) evident-she<sup>ym</sup>

بَلْ هُوَ ءَايَاتٌ بَيِّنَاتٌ فِي صُدُورِ

<sup>4238</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “!حكيم”

<sup>4239</sup> See the *Lexicon* attached to this *Translation* for “hekmal”

<sup>4240</sup> The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

<sup>4241</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary!

<sup>4242</sup> The reader must differentiate between “forbids” and “prevents,” i.e. do not mistakenly confuse the two!

<sup>4243</sup> The Arabic word used is “الفحشاء” = the noun of “فاحشة,” see التاج! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>4244</sup> The word “أكبر” has dual meanings: bigger (1) in term of size, degree, or intensity; or (2) precedence in terms of Time!

<sup>4245</sup> See the *Lexicon* attached to this *Translation* for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”



in chests (of) whom<sup>r</sup> oto (they<sup>z</sup> had been accorded) the knowledge; and not reject by Our Aya'te<sup>w</sup> (=Aya'ton<sup>w</sup>) except the dha'lemoon<sup>a4246</sup> (injustice-doers).

50. And they<sup>z</sup> said: lawla (why have not been) descended on him Aya'ton<sup>w</sup> (miracles/signs/proofs) from his Lord; let-say [you<sup>s</sup>]: verily only the Aya'to<sup>w</sup> (=Aya'ton<sup>w</sup>) (are) enda (by munificence of/by Rule of) Allah and verily only I am natheeron (iterative warner) manifest.

51. Has [and] not sufficed them (that) verily We descended on you<sup>s</sup> The Book (to be/being) recited on them; verily in tha'leka (be-that-afar-it/that) surely (are) mercy<sup>w</sup> and reminiscence<sup>w</sup>/remembrance<sup>w4247</sup> for a believing people.

52. Let-say [you<sup>s</sup>]: sufficed by Allah between me and [between] you<sup>b</sup> a witnesser/testifier; [He] knows what (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup>; and who<sup>r</sup> they<sup>z</sup> believed by the falsehood and they<sup>z</sup> disbelieved by Allah; those, they (are) the losers.

53. And yasta'ajelo<sup>4248</sup> (they<sup>z</sup> affirmably hasten) you<sup>s</sup> by the torment; and lawla (had it not been for) ajal<sup>4249</sup> (term-limit) musamma<sup>4250</sup> (that which is designated and/or named) surely (would have) come (to) them the torment and surely assuredly<sup>4251</sup> ya'ateya<sup>x</sup> (descends/comes to) x them suddenly while they perceive not.

54. And yasta'ajelo<sup>4252</sup> (they<sup>z</sup> affirmably hasten) you<sup>s</sup> by the torment; and verily Hell<sup>w</sup> (is) surely a besieger-she<sup>y</sup> by the disbelievers.

55. Day overlies them the torment from above them and from beneath their feet<sup>w</sup>; and [He/he]<sup>4253</sup> says: let-taste you<sup>z</sup> what you<sup>c</sup> were working.

56. O, My eba'de (worshippers/submitters/slaves), who<sup>r</sup> believed they<sup>z</sup> verily My Earth<sup>w</sup> (is) vast<sup>w</sup>; so eyyaya<sup>4254</sup> (indeed particularize Me), so let-worship [Me]<sup>4255</sup> you<sup>z</sup>.

57. Each self<sup>w</sup> (is) the death taster-she<sup>y</sup>; afterwards to Us you<sup>z</sup> (are to be) returned.

58. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> surely<sup>4256</sup> nobanme'a ([We] deservedly ensconce)

الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ  
بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٦٠﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ  
مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ  
اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦١﴾

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ  
الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي  
ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ  
يُؤْمِنُونَ ﴿٦٢﴾

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ  
شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا  
بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ  
هُمُ الْخَاسِرُونَ ﴿٦٣﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ  
مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٤﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ  
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٦٥﴾

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِن فَوْقِهِمْ  
وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا  
مَا كُنْتُمْ تَعْمَلُونَ ﴿٦٦﴾

يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي  
وَاسِعَةٌ فَلْيَنِي فَاعْبُدُونِ ﴿٦٧﴾

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ  
إِلَيْنَا تُرْجَعُونَ ﴿٦٨﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

4246 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

4247 The word "ذكري" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you<sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

4248 See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

4249 The word "الاجل" means term-limit, see اللسان!

4250 The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named!

4251 The "ل" in "ليأتين" is a juratory "ل" = "القسم" amounting to= "التأكيد," i.e. affirmation, expressed by "assuredly"

4252 See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

4253 The hidden pronoun in "[He/he]" = "says" could be for Allah or the angel in charge to do the job!

4254 The word "إني" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun!

4255 The letter "ن" in "فاعبدون" by Arabic (linguistic) Rule, is called "توون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فاعبدون" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

them of the Paradise<sup>w</sup> chambers<sup>w</sup> running from beneath it<sup>w</sup> the rivers; immortals they<sup>z</sup> (are) in it<sup>w</sup>; *ne'ama* (most excellent) (is) the workers' remuneration.

لَنَبْوَتْهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَمَلِينَ ﴿٥٨﴾

59. Who<sup>f</sup> *ssabaro* (they<sup>f</sup> held on patiently) and on their Lord they<sup>z</sup> trust.

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

60. And how many of a *dabba'ten*<sup>4257</sup> (*she-moving-creature*), not carries its<sup>w</sup> provision; Allah provides it<sup>w</sup> and *eyyakum*<sup>4258</sup> (*indeed including you*<sup>b</sup>); and He (is) The *Sameeo*<sup>4259</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

وَكَايْنٍ مِنَ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

61. And *la'en* (*indeed if*) asked them you<sup>g</sup>: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and subjugated the sun<sup>w</sup> and the moon<sup>x</sup>; surely they<sup>z</sup> assuredly<sup>4260</sup> say Allah; so wherefrom<sup>4261</sup> *yo'afakona*<sup>4262</sup> (*are: off-right dissuaded/ dissuaded speciously they*<sup>f</sup>).

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾

62. Allah *yabsotto* (*swells/ expands*) [He] the *rez'qa*<sup>x</sup> (*provision-/ victuals for sustenance*)<sup>x</sup> for whom<sup>p</sup> [He] wills of His *eba'de* (*worshippers/ submitters/ slaves*) and [He] constricts for him; verily Allah by everything (is) Omniscient.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

63. And *la'en* (*indeed if*) asked them you<sup>g</sup>: Who<sup>a</sup> *naẓẓala* ([He] *iteratively descended*) from the sky<sup>w</sup> water<sup>x</sup> then [He] quickened by it<sup>x</sup> the land<sup>w</sup> from after its<sup>w</sup> death; surely assuredly<sup>4263</sup> they<sup>z</sup> say: Allah; let-say [you<sup>s</sup>]: the praise (is) for Allah; rather most (of) them reason not.

وَلَيْنَ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

64. And not this<sup>w</sup> the world's<sup>w</sup> life<sup>w</sup> except an amusement and a play; and verily the Hereafter's<sup>w</sup> home<sup>w</sup> surely it<sup>w</sup> (is) the life<sup>w</sup>/living<sup>w</sup> had they<sup>z</sup> were knowing.

وَمَا هِيَ إِلَّا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوَ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

65. Then if they<sup>z</sup> embarked in the *folke*<sup>x</sup> (*ship*)<sup>x</sup> they<sup>z</sup> invoked Allah faithfully/purely for Him the religion<sup>4264</sup>; then *lamma* (*when/whence*) *najjahom* ([He] *iteratively delivered them*) to the desert<sup>4265</sup> (*land*), *edha* (*suddenly/ surprisingly*) they<sup>z</sup> partner (*deities with Him*).

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

66. To disbelieve/ (be)-ungrateful they<sup>z</sup> by what *aa'layna* (*We accorded*) them and to/let<sup>4266</sup> *yatamatta'aona* (*relish the temporary worldly delights they*<sup>z</sup>); then they<sup>z</sup> will know.

لَيَكْفُرُوا بِمَا ءَاتَيْنَهُمْ وَلَيَتَمَنَّوْا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

<sup>4256</sup> The "ل" in "لَنَبْوَتْهُمْ" or in "لَيَقُولُنَّ" in the next *Ayah* 61, *Ayah* 63 or *Ayah* 69 below are *juratory* "ل" = "القسم" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "assuredly"

<sup>4257</sup> For lack of a better term I chose a "*she-moving-creature*" for "دابة", as a simple "*she-creature*" (alone) will not do, because a "rock" is a "*she-creature*" but it does not have *apparent motility*!

<sup>4258</sup> The word "إِيَّايَ" = "أداة تأكيد لضمير منصوب" = "an article of *intensity* for an *objective pronoun*!"

<sup>4259</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المسمع"

<sup>4260</sup> See footnote 4239 above regarding "لَيَقُولُنَّ"

<sup>4261</sup> The word "أَنَّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

<sup>4262</sup> The word "يُؤْفَكُونَ" means they are *dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction*!

<sup>4263</sup> See footnote 4239 above regarding "لَيَقُولُنَّ"

<sup>4264</sup> Absolutely submitting to Him with respect to *all the prescription and proscription of the religion*!

<sup>4265</sup> The word "الْبَرِّ" = "الفقار، أي الخلاء من الأرض"، literally means "*desert*," i.e. furthest from *any body of water*! Also, "الْبَرِّ" figuratively speaking could stand for "*land*!" See *اللسان*!

<sup>4266</sup> The word "لَيَتَمَنَّوْا" could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, *enjoy-the-transitory-worldly-delights* but later they will pay for that!



67. Have [and] not they <sup>z</sup> seen (*that*) surely We made a sanctuary *aa'me'nan* (*that which is secured*) while (*to be/being*) abducted/snatched the mankind from around them; do then by the falsehood they <sup>z</sup> believe and by Allah's boon <sup>w4267</sup> they <sup>z</sup> disbelieve- / (*be*)-ungrateful.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا  
وَيُتَخَفُ النَّاسُ مِنْ حَوْلِهِمْ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ  
يَكْفُرُونَ ﴿٦٧﴾

68. And who <sup>a</sup> (*is*) wronger than who <sup>p</sup> *iftra* (*[he] crafted a lie for fraudulent end*) on Allah a lie or denied [*be*] by the right *lamma* (*when/whence*) it <sup>x</sup> came (*to*) him; is not in Hell <sup>w</sup> a *mathwa* <sup>4268</sup> (*forced: long-term/semi-permanent-abode*) for the disbelievers.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ  
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾

69. And who <sup>t</sup> *jahado* (*they<sup>z</sup> exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) in Us, surely We assuredly <sup>4269</sup> aright-guide them Our paths; and verily Allah (*is*) surely with the benefactors.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا  
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

<sup>4267</sup> See the *Lexicon* attached to this Translation for “*ne’amah*” (“boon”)!

<sup>4268</sup> In “اللسان”: “*هَلَك* = “*مَثْوًى*”; and “*مَثْوًى*” in The Qur’an *overwhelmingly* is joined with Hell! So, whoever is in the “*مَثْوًى*” is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate!

<sup>4269</sup> See footnote 4239 except here for *لَنَهْدِيَنَّهُمْ*